UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor, 1880-1918)

John Haynes Holmes, *Editor in Chief*

Associate Editors

Francis Neilson Louis L. Mann Curtis W. Reese

The Triumph of Outlawry

By JOHN HAYNES HOLMES

UNITY'S Fiftieth Anniversary Dinner

To UNITY on Its Fiftieth Birthday

By OLIVE COLE SMITH

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JOHN HAYNES HOLMES, EDITOR IN CHIEF

ASSOCIATE EDITORS

FRANCIS NEILSON LOUIS L. MANN CURTIS W. REESE

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UNITY

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Editors:

John Haynes Holmes — Francis Neilson
Curtis W. Reese — Louis L. Mann

UNITY is a weekly paper, sixteen pages, containing timely editorial comment, special articles, foreign correspondence by its own representatives in Europe and Asia, book reviews, and regular reports of news from the field of liberal thought and action.

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME CI MONDAY, MARCH 19, 1928 NUMBER 3

THE OUTLAWRY OF WAR

"From the broad standpoint of humanity and civilization, all war is an assault upon the stability of human society and should be suppressed in the common interest. The Government of the United States desires to see the institution of war abolished, and stands ready to conclude with the French, British, Italian, German and Japanese Governments a single multilateral treaty open to subsequent adherence by any and all other Governments binding the parties thereto not to resort to war with one another. The precise language to be employed in such a treaty is a matter of indifference to the United States so long as it clearly and unmistakably sets forth the determination of the parties to abolish war among themselves."

Frank B. Kellogg, Secretary of State.

The great event in the celebration of UNITY's 50th Anniversary was the launching of a drive for a $100,000 addition to UNITY's modest Endowment Fund, coupled with the announcement that $53,000 of the desired amount was in hand or pledged on the anniversary date. The generous gifts of generous friends have made this achievement possible. Now comes to every one of us the challenge to the completion of the fund! Forty-seven thousand ($47,000) dollars remains to be raised by gifts large and small. Think of what this total sum will mean to this paper in terms of larger, better and fuller life! For fifty years UNITY has lived and flourished on the power of sheer personal devotion —first and foremost that of Jenkin Lloyd Jones. Always, however, it has been hampered—at times, it seemed, fatally hampered—by lack of the means to pay even the absolutely inescapable charges of printing, postage and paper. At one time the situation became so desperate that friends rallied and raised the sum of $30,000 as an endowment. This saved the day until, with the war, costs went up and money went down. This has meant during the past ten years a recurrence of the old struggle. Now, as UNITY enters upon its second half-century of life, and faces its greatest challenge to public service in the high cause of democracy in religion, another and greater call goes out to friends everywhere. To the $30,000 must be added $100,000, that UNITY may be economically as well as spiritually free. For no magazine of UNITY's independent character, unsustained by organized denominational or political or class groups, has ever been, or can ever be, self-supporting. The bounty of hearts that believe in great and high causes must do the work, and in the case of UNITY have done the work. Now this work must be finished. More than half of the needed $100,000 is in hand. The rest must come from our subscribers and readers throughout the world. Each one of us can do his part, great or small. Send donations to Mrs. S. O. Levinson, 4049 Lake Park Avenue, Chicago. Give freely, gladly, promptly!

Is there to be no end to these oil scandals? No end to the horrid corruption of the Harding administration? As if Fall and Daugherty and Denby were not enough, we now get Will H. Hays, another cabinet official, in the picture. Asked by the Senate Committee back in 1924 if Harry F. Sinclair had contributed more than the acknowledged $75,000 to the Republican campaign fund deficit of 1920, Mr. Hays answered No. Now it develops, on the sworn testimony of Mr. Hays himself, that Mr. Sinclair's total contributions to the Republican Party amounted to $160,000. But the additional amount was not in money but in bonds, and as Mr. Hays "was not asked about (bonds)," he "did not volunteer" this information. In other words, he deliberately deceived the Senate and the nation on a quibble so fine as to be almost invisible to the naked eye! And this testimony, now at last extorted, shows that Harry Sinclair, chief beneficiary with Mr. Doheny of the fraudulent oil leases, was financing the Republican Party. As Mr. Doheny bribed that "faithless public officer," Mr. Fall, so Mr. Sinclair bribed that faithless political organization, the G. O. P. What wonder that Senator Reed is finding it expedient and effective to conduct his presidential campaign on the slogan, "Turn the rascals out!" Rascals indeed! The vilest gang of rascals that ever infested, like so much vermin, the government offices in Washington. And how many more of these rascals are there? What became of the still unaccounted for millions of the famous Continental Trading Company? Who are the "higher-ups" that Mr. Stewart, Chairman of Standard Oil Company of Indiana, is trying to hide at the peril of

his own reputation and liberty? What a mess! And in the midst of it all, Mr. Coolidge was Vice-President, Mr. Hughes was Secretary of State, and Mr. Hoover was Secretary of Commerce. To these men attaches no slightest taint of personal dishonor. But why are they silent, and doing nothing to clean up the mess?

Slowly, painfully, by dint of sheer starvation, the miners' strike has been finding its way into the public prints, and thus into the consciousness of the nation. For months past this strike has been going on, amid well-nigh unprecedented conditions of oppression and misery. Right in the heart of the most prosperous country in the world, in other words, has flourished this cruel industrial conflict, with all its attendant conditions of workers idle, families ousted from their homes, women and children cold and starving, and a police alert to do the bidding of industrial barons as powerful in America as ever the grand dukes were powerful in Russia. And in the case of this strike involving the welfare of hundreds of thousands, as in the analogous case of unemployment involving millions, a vast conspiracy of silence has kept all knowledge of reality from the people's minds. But there is a limit to this sort of thing, always! Just as the dread facts of unemployment are breaking through the hard surface of public complacency, like subterranean fires through the crusted earth, so the facts of this strike in the great coal areas of Ohio, Illinois and Colorado are bursting out like hidden flames through a dozen vents. Desperation is lifting its cry, and the cry is heard even by ears that are loathe to listen. Relief, of course, is the first challenge—clothes for bodies that freeze, food for mouths that hunger. But beyond this, and deep down beneath this, is the question of justice. Why are these men idle? Is this strike a strike or a lockout? What about wages, hours, company stores and houses, police violence, denials of civil liberties, etc., etc? What is the matter with the coal industry that, in this country as in England, disturbance follows disturbance, and labor perishes? Months ago this strike should have been in Congress where it is just now beginning to appear. Years ago this whole industrial ill, of which this strike is but the latest symptom, should have been accepted by the nation as a problem demanding drastic and permanent solution. We believe, ourselves, that the coal industry is sick, and that there is no cure but public ownership. What we have here is the first great breakdown of capitalism, which is sooner or later going to break down everywhere.

On a recent visit to Des Moines, we were tremendously interested to discover an institution new to us—a Conciliation Court for the settlement of small claims and disputes. A voluntary, unofficial, extra-legal tribunal of the sort has been tried in New York without any very impressive consequences or success. Realizing the amount of time, money and energy wasted in bringing questions involving small settlements into the technical tangles of the courts, a group of men in New York established some time ago a kind of informal arbitration tribunal before which disputes could be heard and settled by mutual concession and agreement with a minimum of trouble and delay. What has not been succeeding in New York, however, seems to be succeeding admirably in Des Moines, largely because, we imagine, the Conciliation Court (so-called) is established by law, and acts with the dignity and prestige if not with all the traditional authority of law. What we have in this case in Iowa is a municipal judge, before whom any citizen may come and file a complaint without formality, "red-tape," or any written pleadings. Due notice having been given to the opposite party, the two persons appear before the judge, informally in his chambers, and tell their stories. The judge asks such questions as may be needed to help him get all the facts, but there is no swearing, no cross-examining, no addresses or charges, no jury—nothing that even remotely suggests a court. After the stories are heard, the judge, in the spirit of conciliation, suggests a settlement which seems to him to be just. If accepted by mutual agreement of the parties concerned, it is duly recorded and forthwith has all the weight and authority of law. If not accepted, the two parties are entirely free to "go to law" in the ordinary way, or fight it out otherwise as they may desire. There are no compulsions, no threats, no technicalities in this process—just a simple, sincere, human effort to help two persons to settle a petty dispute and forget about it. We were told that, in the five months of its life, this Conciliation Court has heard nearly one thousand cases. Each case has taken on an average about 10 minutes, and 90 per cent of them have been satisfactorily settled. Here's a record for you!

For a tale of downright heroism, give us the story of the Mennonites now on the last leg of their long trek to South America where, in Paraguay, they have been promised hospitality. "Not since the Pilgrims boarded the Mayflower at Delfthaven for New England," says the *Literary Digest*, "has there been such a migration of a religious body." These Mennonites, if we remember rightly, come from Russia, and began their long search for refuge because their fidelity to the primitive ideals of Christianity made it impossible for them to take up arms and do military duty for the Tsar. After many trials and tribulations, they were received in Canada under conditions which seemed to promise security. But their anti-war views, coupled with certain moral habits and conventions, led to trouble, and they looked for another haven. This has been found at last in South America where, week by

week, in groups of three or four hundred each, they are arriving at Buenos Ayres, and immediately taking up their long journey overland to their new home in Paraguay. Here, within a few years, will have arrived not less than 100,000 men, women and children, to settle on the abundant acres allotted to them by special law in this new country. For their protection, an unusual charter has been granted to the Mennonites by the Paraguayan Government. As printed in the *Missionary Review of the World,* it reads as follows:

"ARTICLE I. Members of the community known as Mennonites who come to the country as components of a colonization enterprise and their descendants, shall enjoy the following rights and privileges:

1. To practise their religion and to worship with absolute liberty without any restriction and, consequently to make affirmations by a simple 'Yes' or 'No' in courts of justice, instead of by oath; and to be exempt from obligatory service either as combatants or noncombatants both in times of peace and during war.

"2. To establish, maintain, and administrate schools and establishments of learning, and to teach and learn their religion and their language, which is German, without any restriction.

"ARTICLE II. The sale of alcoholic or intoxicating beverages is prohibited within a zone of five kilometers from the properties belonging to the Mennonite colonies unless the competent authorities of these colonies request the Government to permit such sale, and the Government accedes to the request.

"ARTICLE III. The following concessions are granted to the Mennonite colonies for a period of ten years from the arrival of the first colonist:

"1. The free entry of furniture, machinery, utensils, drugs, seeds, animals, implements, and, in general, of everything that may be necessary for the installation and development of the colonies.

"2. Exemption from all classes of national and municipal taxes.

"ARTICLE IV. No immigration law, or law of any other character, existing or that may be passed in future, shall impede the entrance of Mennonite immigrants into the country because of their age, or physical or mental incapacity."

It will be noted that this charter grants to the Mennonites exemption from military service, freedom in education and religion, release from the juristic oath, self-government, and prohibition of alcoholic beverages. It would seem as though Paraguay were providing for the establishment of a true Christian society.

Where does religion stand on the question of war? Any religion? All religions? We are to find out. The Church Peace Union, endowed by Mr. Carnegie, is reported to be arranging for a world congress of religions some time in 1929. No better use could be made of the money provided by the canny Scot. Much will depend on the way the affair is gone about. Properly conducted such a congress might fittingly advance upon the results of the only other world congress of religions, that held in Chicago in 1893, at the Columbian Exposition. Jenkin Lloyd Jones, with characteristic enthusiasm, participated in that epochal event, and centered many of his large hopes in its achievement. The UNITY of that day took part. The UNITY of today would evince the largest enthusiasm in a serious effort to bring together representatives of all the great ethnic religions to face the world challenge of war. Every broad-minded attempt to analyze these religions, and to reduce their systems to their essentials, brings out anew their common devotion to the aims and ends of the universal human brotherhood. Nothing so conclusively challenges them, ancient and modern, as does war. A warring world is no place for any of them. If we cannot achieve a warless world each and all of them have failed. They must hang together on this issue or they will certainly hang separately. Such a congress should have as its aim the certainty that never again shall religion, under any name or pretext, be employed in blessing war. It is a noble plan. It may usher in a new day for humanity. This conception of religion will give it a dignity and influence in the councils of humanity which saints and prophets in every age have craved more or less intelligently. The fundamental iniquity of war has inspired uncompromising pronouncements from the clear-visioned who owe allegiance to each and all of the great religions. Furthermore, here will be found the basis of that unity of religious seekers after truth, which saints and prophets have likewise ardently desiderated. Creeds divide, but worth while work unites. Here is an emprise worthy of religion's utmost energies, brought to play in abandoned and unfaltering zeal.

The Triumph of Outlawry

If ever there was any doubt as to the trend of the recent correspondence between M. Briand and Mr. Kellogg, and the position of the United States on the question of war and peace, that doubt was removed for good and all by the remarkable letter of the American Secretary of State dated on February 27th last. The correspondence was made epoch-making at its very start by the proposal of the French Foreign Secretary that the two republics "outlaw" war as between themselves. It has now been made forever memorable by the unequivocal declaration of Mr. Kellogg that "the Government of the United States desires to see the institution of war abolished altogether." The date of this declaration may well become as notable in history as the date of the American Declaration of Independence. For the first time in human annals a great nation has unreservedly committed itself to the complete and final repudiation of war as an "institution." This is Outlawry—no longer the fantastic dream of a little group of reformers, but the sober policy and program of one

of the most responsible governments in the world today!

In M. Briand's original proposal, as was clearly revealed in the later correspondence, were two fatal defects. To the French Foreign Secretary, let it be gratefully said, belongs the enviable and unforgettable distinction of first introducing the fundamental idea of Outlawry into the diplomatic parlance and therefore the governmental policy of the world. When peace is established—as it will be!—on the basis of Outlawry, to M. Briand will belong the glory of having taken that first step in official negotiation which is so all-important in matters of this kind. But M. Briand, as we now see, didn't know all that he was doing. He didn't understand the far-reaching and decisive implications of his thesis. To Mr. Kellogg belongs the glory of completing what his colleague so ably began, and thus teaching France and the world what the Outlawry of War really means. At one time we thought that M. Briand had laid a trap for the United States, and that Mr. Kellogg had outwitted him. But now we prefer to believe that the French official, entirely honest and straightforward, simply did not see to the end what he had himself begun.

Where M. Briand fell short was, first, in his idea that the compact outlawing war should be a bilateral treaty as between the United States and France alone. To this Mr. Kellogg very promptly and effectively responded that what is good for these two countries is good for all countries, and what can be done by these can be done by all. The proposed bilateral treaty, in other words, should be multilateral in the sense that it should be offered to all the great powers for their signature and support. This was taking Outlawry seriously. It was pointing out that war is an institution established by the law of nations, and that the task before the world is to disestablish and get rid of this institution by the joint action of the nations all concerned. The reference to the League of Nations unfortunately made by M. Briand in this connection was an irrelevancy terribly disastrous to the League but of no effect as regards the all-inclusive proposal submitted by Secretary Kellogg.

The second defect in M. Briand's proposal — or rather limitation in M. Briand's mind—had to do with the interpretation of war as aggressive or defensive. The first exchange of notes between Washington and the Quai D'Orsay showed that M. Briand, in his idea of Outlawry, was thinking of "aggressive" war so-called. In this he is to be pardoned, for there are plenty of respectable citizens in this country as well as in Europe who are obsessed with the idea that it is "aggressive" war that the peace-makers are after. But there is no such thing as an "aggressive" war, as there is no such thing as an "aggressive" duel! War is war, as a duel is a duel. Every war is at once both "aggressive" and "defensive" according to the point of view of the combatants. It is war itself, the institution, that must be abolished, as it was the duel as an institution of private war that was abolished, without reference to silly and useless distinctions of attack and defence. It is this that M. Briand did not, or will not see, and that Mr. Kellogg has made so crystal clear. He asks for compacts between the nations of the earth "unreservedly renouncing *war*"!

What this means is beyond all calculation. The future will tell the story of the vast achievement of what these contemporary diplomatic parleys are the thrillingly prophetic anticipation. To the United States, it means right here and now leadership in the constructive statesmanship of peace. For years this nation has existed under the reproach of hanging aloof from the desperate endeavors of the world to get rid of the menace of war and to find the way to amity and concord. In the hour of man's most awful need, we seem to have fallen back into the attitude of isolation. The most hopeful achievements of our time, the League of Nations and the World Court, we have seemed to neglect or actively oppose. Repudiating what others are doing, we have had nothing to propose ourselves! This is the charge which has been leveled against us. This charge we believe to be unfair. America never followed a sounder instinct than when she refused to covenant with the League or join membership in the Court—and incidentally, as time will show, indeed, is already showing, never did a greater service to humanity. Yet the charge, if unfair, was still plausible. But now, fair or unfair, plausible or implausible, the charge is dead forever. America now offers to the acceptance of the governments of the world not only a constructive policy of peace alternative to that of League and Court, but a policy which can alone repair and make good the fatal defects which a decade of bitter experience has revealed in the Geneva covenant. Here, in Mr. Kellogg's proposal, is the one means of making the League effective to the end of peace. Says the American Secretary of State, "An unequivocal and unqualified renunciation of war (does not) violate the specific obligations imposed by the Covenant or conflict with the final idea and purpose of the League of Nations. On the contrary, is it not entirely reasonable to conclude that a formal engagement of this character entered into by all of the principal powers, and ultimately . . . by the entire family of nations, would be a most effective instrument for promoting the great ideal of peace which the League itself has so closely at heart."

In this program of peace, thus offered to the world by the inspired leadership of the United States, we find the second significant aspect of the Kellogg letters. Here, at last, after centuries of stumbling, man sets his feet upon the highroad of redemption. In America's official proposal of Outlawry, we behold a right-about-

face in this age-old business of peace-making. "Hitherto, we have been thinking," says Professor John Dewey, "in terms of 'steps' toward an eventual abolition of war". We have taken this "step" (a limitation of armaments) or that "step" (a Hague Court), and ever have been getting nowhere, because every step has been a compromise with, and thus a reinforcement of, the existing war system which we have been seeking to destroy. Now comes an end to compromise. No more are men proposing to clip a few twigs or lop off a few branches. It is the will of America that the ax be laid at the root of the tree. Renounce war altogether—abolish the system—disestablish the institution—proscribe all recourse to fighting for any reason, with any weapons, to any end whatsoever! Here is a real program offered by a responsible government. Unless mankind is obdurately blind and congenitally stupid, the day of peace has dawned.

What we have here, in this Kellogg-Briand correspondence, in other words, is the definite entrance of the United States upon the task of leadership in delivering the world from war by the one method which can guarantee such deliverance. *The program of the Outlawry of War is now for the first time formally before the nations, for their acceptance or rejection, under the protection and by the august authority of the United States of America.* In such an hour of triumph for what we, of UNITY, have sustained and cherished from the beginning, we feel only gratitude and praise for those who, though approved by us in few things in the past, now challenge our utmost gratitude and allegiance. Secretary Kellogg, whom we have denounced and ridiculed often, we hail for this one policy which will be remembered when mistakes a-plenty are forgotten. President Coolidge, who may know little or much of what his State Department is doing, must still win, and deserve to win, immortal fame for what his administration has initiated if not already achieved.

But beyond these great officials—and above them, too—are two other men of whom we think gratefully and proudly at this hour. The one is Salmon O. Levinson, who conceived alone this idea of Outlawry, alone wrought out its principles and applications, and alone sustained it by his rigorous thought and eloquent speech until its vision had been seen by other men. The other is William E. Borah, who alone of living statesmen gave to Outlawry, when it was still a dream or half-wrought plan, the enormous weight of his great influence, and laid it as a definite political program on the table of the Senate when it could command no other vote than his own. As Lincoln, in his emancipation of the slaves, only fulfilled the passionate labors of Garrison, and, in saving the Union, only completed the mighty work of Webster, so whatever present or future statesman saves the world by rebuilding the structure of its life in terms of Outlawry, will only be putting the capstone on what was founded deep and sure by these two men. Behind all that Mr. Kellogg is now doing stand Levinson-Borah—two names destined to be forever twinned as the makers of enduring peace for men.

JOHN HAYNES HOLMES.

Jottings

It seems a terrible thing that divorces in Soviet Russia just about equal in number the marriages in that country—until we learn that the same thing is true in this country in the state of Nevada and in certain of our larger cities!

Goldsborough, the pilot of Mrs. Grayson in the ill-fated flight of the "Dawn," confessed to his wife on the eve of sailing that he was "afraid to go and afraid not to go." Here is a perfect example of cowardice. Goldsborough knew that he was insanely going to his death, yet he did not have the moral courage to say "No"!

Various and sundry more or less distinguished citizens offer the following definition of "aggressive war" as a solution of the war problem:

"The aggressor in war is the nation that, having failed to settle its dispute by conference, conciliation, arbitration, appeal to judicial procedure or by other peaceful means, initiates an attempt to settle it by war."

Now if these more or less distinguished citizens will tell us what "initiates" means, we may possibly be able to isolate the aggressor.

Harry Sinclair is still in good standing in his oil company. Robert W. Stewart has been re-elected chairman of the Standard Oil Company of Indiana. Do we wonder that oil still has a vile stench in the nostrils of decent men? And why big business is everywhere distrusted?

The assault on the great French pacifist, Buisson, by a gang of students, raises the question as to why anybody should think that students *per se* are liberal and progressive. Our experience with colleges indicates that the liberals in any student-body are a little group, totally surrounded by a flood of utterly conventional conservatism.

J. H. H.

UNITY'S Fiftieth Anniversary Dinner

A celebration indeed! Nearly two hundred long time friends and supporters of UNITY gathered at dinner at the Blackstone Hotel in Chicago and listened to ten addresses from friends and those who have helped to make UNITY what it is. The meeting was opened with a word of welcome by Mrs. Jenkin Lloyd Jones. She emphasized the fact that the faith of Jenkin Lloyd Jones had been gloriously justified. He believed that there would be those to take up the work when he laid it down who would carry it farther and higher. And this has been true, "From the moment when Francis Neilson said in his own kindly way, 'I'll help,' and John Haynes Holmes gave himself so generously to the task, UNITY has gathered around it a distinguished group of helpers in this and other countries. Every ideal has been upheld and no standard lowered."

In introducing the Toastmaster of the evening, Mrs. Jones said, "We are indeed fortunate to have Raymond Robins preside for a second time at a UNITY dinner, for he seems to me to be the very incarnation of the spirit and purpose of UNITY."

Mr. Robins held up and read from a copy of the original front page of the Pamphlet Mission:

"Vol. 1, March 1, 1878, No. 1. For Freedom, Fellowship and Character in Religion; and then these names of the Committee: Robert Collyer, William C. Gannett, C. W. Wendte. Mr. Wendte is still with us. I am glad that we remember him here tonight. And over and above all, the name responsible for UNITY, for the Abraham Lincoln Centre, for this gathering, grand old, heroic, prophetic Jenkin Lloyd Jones.

What a real, great hour it is for the whole fellowship of religious liberty! The K. K. K. is dying, or is dead! A better understanding among men and women of good will, gentile and Jew, Catholic and Protestant, all the whole nation over in my judgment is manifest in this very hour. I think it is also true throughout the Anglo-Saxon world.

Then, that other cause for which Jenkin Lloyd Jones gave his life as much as any soldier who perished on the field—peace. Is there one in this room who does not feel the thrill from that statement sent across the seas by the Secretary of State that appeared this morning in the Chicago press offering to outlaw the institution of war among the nations of the world?

Can we not feel that he in whose name, and through whose service, we gather here this evening, is glad tonight in the spirit world for the fulfillment of his prophetic vision and the cause for which, in no small measure, he lived and labored and died?"

Mr. Robins continued, "I introduce, as the first of the company of those who shall say the word that is in their hearts in that large liberty that we all feel together, one of the leaders of that company that has made the friendship and fellowship of UNITY, one of the creative spirits in Abraham Lincoln Centre, the founder of the Friday Forum, Mrs. Irwin S. Rosenfels."

Mrs. Rosenfels recalled having first heard of UNITY from the lips of Mr. Jones at the Sunday services of All Souls Church. She said, "We youngsters who were attracted by the Sunday services and by the power of the preacher, prophet and editor, began to read UNITY. We didn't understand all that was contained in the various editorials, sermons and articles. But always there was something that we could understand. When UNITY wrote:

> We are citizens in a holy commonwealth, whose business it is to establish righteousness in the world and to protect and develop the life of the meanest, the weakest and wickedest citizens of the nation,

some of us felt the first thrill of social opportunity and obligation . . .

A brief review of the historical aspects of the paper can be but touched on in this limited space. This from the early history:

Strange as it may seem to us here tonight, there was in 1878, UNITY'S first year of existence, a widespread discussion of the material existence of hell. It raged all about, in oratory and in print; but UNITY with praiseworthy economy of space, ink and paper, simply annihilated the idea.

The woman question, Labor, Temperance, all the most pressing intellectual and spiritual issues were discussed in UNITY.

. . . . War and peace as vital issues, claimed UNITY'S interest early in 1878, and from that time forward its stand was definite and authoritative on the great question that so vitally concerns mankind today. The Spanish War, the Boer struggle, the taking of Cuba and the Philippines, all were denounced by UNITY in fearless terms. Anti-imperialist meetings were fully reported in its columns from every part of the world. Before 1914 there was hope for a world without war. Then the thunderbolt, the devastating news of April, 1917. Would UNITY continue as a pacifist paper, or would it compromise with popular demand and prevailing opinion? On so vital an issue, no compromise was possible to the editor of UNITY. Mr. Jones said, "I have written nothing but what I have preached for forty years. Why should I now suddenly change my principles and stand for war?"

Mrs. Rosenfels closed by saying, "With the passing of Mr. Jones in 1918, those of us who had UNITY in charge waited with greatest anxiety to know whether Mr. Holmes would accept the editorship.

Under his wise and powerful guidance UNITY has gone on in the same lofty spirit that characterized it from the beginning. Mr. Holmes is here to speak for UNITY. He will speak for it as he speaks on its pages, clearly and forcefully. I can only say for UNITY and for ourselves—we thank God that he is here.

Raymond Robins: A great scientific liberal and leader of opinion, a world famed anthropologist and oriental scholar, much more than scholar, interpreter, understanding the people of the Orient, one who has given generously and so long of his intellectual children to the pages of UNITY, a friend of the fellowship here and in other hands, the foremost traveler and interpreter of his age, Dr. Frederick Starr!

Frederick Starr: I addressed an audience in Seattle a few evenings ago on the University of Washington grounds, and in my audience was a lady who came to speak to me before I began my address and she said, "I have seen you many, many times and I have listened to you often in Chicago though you don't know my name. I am so glad to have the chance to hear you tonight."

"I saw you on the street car one day last week and I thought it was you but I wasn't quite sure. I

saw what you were reading, it was a copy of UNITY, and then I knew that it was you." Of course I feel a great deal of pride to be identified by UNITY. Of course there is another way of looking at it. If there had been a hundred or a thousand copies of UNITY being read in the street cars of Seattle, it would not have been so easy to identify me by the fact that I had UNITY in my hands.

Of course as an anthropologist I didn't know what would be expected of me tonight, but it happens there is a subject to which I have been giving a great deal of attention for a good many years and that is the subject of growing old. That has been a subject that early attracted my interest and attention, and I have been studying about centenarians, longevity, etc., ever since.

There is a book I have read comparatively recently dealing with longevity, a fine old book more than 200 years old, and quaintly written and quaintly typed, interesting to look at and interesting to read, and it talks of growing old. It says that the Bible seems to teach and experience seems to demonstrate that humans live in cycles and when the cycle ends a man dies or a woman dies. There are it seems in human life, as Holy Writ teaches, as science demonstrates, climacterical years, and a climacterical year is a year when one might die according to his constitution. Then they went on to say, according to the Bible most people seem to have a twenty-year cycle and every twentieth year was a climacterical year and in that year they might very likely die. They went on to illustrate. They said, "Now Moses lived through six periods; he died at 120. It was his sixth climacterical year that carried him off. But not everybody has twenty-year periods, some people have seven-year periods. Queen Elizabeth had a right to die at seventy, her climacterical period was seven years and she lived ten.

I have been thinking about this matter in connection with UNITY and I have decided that UNITY's climacterical period must be one of twenty-five years; two cycles have gone around and we are facing or starting the third climacterical period of UNITY. It has survived through two twenty-fives. A pretty good record, isn't it? By the way, I date back to the first of those climacterical periods of UNITY, and that is a thing of which I am proud, too. This matter of identification is one thing, but to date back into the first climacterical period of UNITY, that is a thing of which I am proud.

During those times it has had its ups and downs; it has had its very serious trials. There have been crises when it seemed as if perhaps the time for death had come before the end of the period would come around, but it went through two and we stand at the beginning of the third, and do you know, it has filled me with serious consideration. I have been looking over my busy program as it lies ahead, and I am already making my plans to be here when the third climacterical period has gone by, to take part in the seventy-fifth anniversary of UNITY, because once started on the third period it must go on until the twenty-fifth year period has ended. I am already pushing other things aside in order to have nothing interfere with my presence here on that occasion.

I remember the first time I ever saw John Haynes Holmes. He is here tonight and he is the man I am going to talk about now. The first time I ever saw Mr. Holmes was at a dinner table. When we had finished dinner he talked, as is his wont after dinner, on a variety of things and somehow or other he referred to old men and to old age. It horrified me the way he spoke. It seemed as if he had a hatred toward old men and toward old age. It seemed as if nothing could be done by old men or in old age, and yet, at that very same table sat Frederick Starr and Mr. Salmon Levinson, and both of us were relatively old compared to Mr. Holmes. He was talking about old men and old age as damnable things (he didn't use the word damnable but that is what he meant) and I looked at him in perfect surprise. I had never heard a man talk so horribly about old age and old men in my life. It fixed itself in my memory; perhaps had I been younger I wouldn't have minded it so much. I don't mean to say that Mr. Levinson is in the same stage with me in years; we will let that pass.

I began to watch Mr. Holmes from that time, and do you know, through seven years it occurred again and again both in his speech and in his writing, here were these hideous criticisms of old men and old age. I said it was a momentary aberration, a state of mind, an attitude toward the world that he had gotten deeply fixed in his mind of which he couldn't rid himself.

I wish I knew just what his climacterical year was because you know his attitude has changed. Mr. Holmes today speaks of age and of old men with a great deal more kindness than he ever did before. In one of his utterances he even said we were all getting too old. It seemed to be seriously impressing itself on his brain. I am glad he has changed because he has been a splendid man for UNITY and after all we need something besides juvenile effervescence. We need that firmness and strength which comes with years, and I am so glad that in facing this new period of the third climacterical age, Mr. Holmes has not only the enthusiasm of youth but the mature judgment of middle age. I look forward to a splendid twenty-five years ahead.

Raymond Robins: Spiritual leader of the Temple Isaiah Israel, gifted editor of the *Reform Advocate,* honored member of the old guard of Unity Fellowship, Rabbi Gerson Levi!

. . . . . .

Gerson Levi: Somehow or other I feel closer to UNITY than anyone else here present. UNITY was published in the year 1878; my father and mother published my first appearance in the same year, and from that time it seems that perhaps two tendencies, both liberal, a Jewish liberal and a liberal of a different group, have been going together. I know that for the recent years, by which I mean the last twenty-five years (I should like to risk saying that word Dr. Starr so venturously pronounced,) UNITY has come to my home and UNITY and I have rejoiced together each week; and in the rejoicing I have had the thought that for a large part of these twenty-five years one of the real old guard of liberalism in Chicago rejoiced as well. I am thinking of Dr. Hirsch, who up until the very last counted UNITY as the closest paper to him in his life with the exception of the *Reform Advocate,* and in UNITY he found delight and joy and satisfaction. He rejoiced in the paper itself; he rejoiced in its editor. I remember one day Dr. Hirsch and I went over to the Abraham Lincoln Centre, it was a day unheralded it seemed to us, and we came into a little room to call on Dr. Jones. He was teaching a class in Browning and after he had finished with his class we went up to him and congratulated him on his seventieth birthday. It was a day unheralded at that time, but after the words

of congratulation, the three of us sat down and Jones spoke of his early years in the ministry.

It seems that fifty years ago there poured into Chicago a wonderful companionship from all over the Middle West, and Chicago became at that time the center, the power station of liberalism in religion, in thought, in social service. As we already have the third climacterical period and as I look around we begin to think that somehow or other liberalism that dashed so courageously into Chicago must have dashed itself on the rocks. One becomes almost depressed of spirit looking in Chicago for the churches which those great liberal powers founded and led and taught fifty years ago. One after the other names vanish and with the vanishing names, also vanishing churches!

It seems to us as we think over our conditions in liberalism in religion, in social service, in thought, liberalism has lost the mighty Swing, has lost the great Collyer, and I was almost going to say lost its heroic Jones!

UNITY is a reminder to us again and again that liberalism still lives, and as we think of this and read, we know that some day again after the passing of fundamentalism, liberalism will come back again. . . .

Some day liberalism will be in the saddle again, but if it does get into the saddle it will be because those of us of this generation have been loyal to the memory and to the traditions of men such as Jones, Collyer, Swing and Hirsch. There is an old Rabbinic statement; it is put in the way of a Rabbinic conceit perhaps. It has something to say about making the lips of those who sleep move, and the Rabbis said that when men of a later generation speak of the ideals which an older generation treasure, we men of a younger generation make sacrifices and swear them loyalties for and to ideals which an older generation fought for, then the lips long since silenced are unsealed again and say the word "Amen" to the efforts of a younger generation. It seems to me that this evening we are unsealing the lips of Jones, a loved, heroic friend, and he is speaking to us in our lives again tonight.

Raymond Robins: Nearly thirty years ago when I came into Chicago to live, I first heard of UNITY and of Jenkin Lloyd Jones from the lips of the person who will be next introduced. For these thirty years, or nearly thirty years, again and again this spirit has seemed to me to mean in this present time what the poets sought to convey in the words

> We thank thee, Lord, for the high souls
> That point us to the deathless goals,
> Jesus, *maximae laminae,*

doing the things that others pray and incarnating in her life and voice a service that long years hence will make of her a saint of the new order, interpreting for two generations to the youth of her own people and the youth of the world a more excellent way, a larger hope, so wide reaching that in the Russian land, in far away Siberia, the only two Americans of whom they had ever heard were Abraham Lincoln and Jane Addams.

Miss Addams: I am somewhat overwhelmed by my introduction. I think it must have been a poor old neighbor who got lost in Siberia, I can account for it in no other way.

It is a very great pleasure to join with the many friends of UNITY in this celebration of fifty years for there is something in a milestone, is there not? making us pause and look backward for a moment. . . .

I recall very well the meetings after the World's Fair which have been referred to here, the Congress of Religions, which Mr. Jones not only led and guided but had more or less worked out from the very beginning, and his great pleasure when Mozoomdar arrived, a man from Calcutta, India, whom I am sure a few of you remember, who founded the Brahma Somaj, a Unitarian sect there, really coming out about ninety years ago, not so far from the moment that Channing was living in Boston, Hicks the Quaker-Unitarian was in Pennsylvania, and the Transylvanians were getting stirred up on the subject which they now call Unitarianism.

I remember very well the reception given down at the old lake front in a place which is now occupied by the Art Institute, which was then more or less of a shed with an Art Institute possibility in the future. Mr. Higginbotham, I think it must have been he, and I were standing in line receiving the various gentlemen representing all the religions in the world. He said, "These things move too fast for me. In most cities one generation of men would earn the money, then would send its sons to college. A son would find out about religions and things of that sort, come back and shake hands and know what it was about, but here is the same generation that had to dig up the money, shaking hands and we don't know any of them." I remember later sending him some copies of UNITY which told him all about them. I had the feeling that perhaps the only man there who really comprehended the thing, who really knew what it meant, who had really projected it because he had more or less made an analysis and a synthesis of the whole situation within himself was Mr. Jones, that we were a new and crude city and he alone was the scholar, shall I say, with this scholarship touched of course with this emotional thing which we call religion.

Then I remember again his classes. We tried very hard to have classes in Browning in those early days and we had them at Hull House, as we had them at other places. They used to say no one person alone could understand Browning, he was so complicated. We all had to pool our intelligences in order to understand. I remember what a day it was when Mr. Jones came over, and how all our classes got a boost, how the whole thing seemed vital, after Mr. Jones touched it. . . . .

I am enormously impressed with the fact when I meet somebody in Chicago doing something, and I wonder a little why they do it, so often I find that person has been in Mr. Jones' closest intimacy or has been directly under his influence. It is very curious how often it happens and that I suppose again is partly the result of having had an opportunity of reading week after week the continuous development, the honest expression, the opening out of a fine character under all sorts of public pressure, under all sorts of public difficulties as well as the things which made him blossom and grow. . . .

At any rate you had that same feeling there of a great man, that it was a clear voice in the midst of confusion, that it was a voice speaking for the highest things. Something of that sort I think we will always associate with the organ so distinctly his own for so many years and which has been going on in his spirit ever since.

Raymond Robins: Gifted writer, editor and publicist, whose *Christian Century* is read by the fore-

most liberal Christians of the English speaking world and whose epoch-marking book on Outlawry will mark a milestone in the literature of peace, Charles Clayton Morrison.

Charles Clayton Morrison: . . . . My indebtedness is not only to Jenkin Lloyd Jones as I think of UNITY. I am indebted to UNITY perhaps in its present stage, its present leadership, its present editorship, more than I am indebted to the UNITY of the old days. I didn't know UNITY so well as I knew Jenkin Lloyd Jones, the man, but I became very closely acquainted with UNITY at my desk as an editor and by virtue of the neighborly relation which I had with the publication office of UNITY when my own office was for many years only a block away from it, but after the passing of Jenkin Lloyd Jones, my interest in UNITY deepened again into curiosity. I wondered what any man could do with UNITY now when his authoritative voice had been withdrawn, when his authoritative pen could write no more for it. What could be done with UNITY? I watched it, I watched it with an editor's curiosity to know what was going to happen.

In the early days when John Haynes Holmes was beginning his editorship of UNITY, I must say in all candor, I said to myself time and again, "It is going to smash. This man has no discretion whatever. He doesn't know how people receive these astonishing things that he so persistently says. He doesn't know how they shock us, how they blast us, and if that subscription list of UNITY isn't going down faster than the subscription list of the *Christian Century* went down when I took it first, I miss my guess."

For some reason of grace which couldn't have been begotten save by the spiritual leadership of Jenkin Lloyd Jones, the constituency of UNITY listened to this new voice with a patience that was almost preternatural. They waited; they gave him a chance; they let him hack his way and make a clearing for himself and they got accustomed to him, and he doesn't shock us any more as he did then, albeit he keeps on saying daring and courageous things. But somehow he has developed in us the kind of loyalty, the kind of trust, that is characteristic of liberal and real emancipated souls. We don't want our leaders, our preachers, our editors to tell us the things that we have thought before they spoke to us. We want them to tell us things that we do not believe. They provoke us into thinking for ourselves, they wake us, they quicken us and we want only to know about our editors and our religious leaders that they are honest with us, telling us the things that they do truly and honestly believe, and if we can trust them to be honest we will follow them, we will read them, we will pay our subscription price and our banquet ticket price to do them honor and we will acclaim them as prophets of God.

It seems to me we are indebted to UNITY for just that kind of provocative thought, provocative leadership in the things of the kingdom of God, in the things of the spiritual and social life.

I am going to tell something that is very personal as an expression of my indebtedness to UNITY before I sit down. I remember so vividly one night, I did not know the exact date until I found it somewhere here as Mrs. Jones and I were talking about something we discovered in this paper, in February, 1923, it proves now to be, when Mrs. Morrison and I were sitting at home reading UNITY, which contained an address delivered by Dr. Hirsch on the "Outlawry of War." That was a word I had never heard until I read it in UNITY that night. My heart thrilled as I read that statement of that great, new insight which Rabbi Hirsch confessed he himself had received from the mind of our great friend, growing greater as the years go by, I know and you know, Mr. S. O. Levinson. It was some months after that I became acquainted with Mr. Levinson, and began to be indoctrinated in this great gospel of world peace, but I drank the first sup of that exhilarating liquid at the fountain named UNITY. I am grateful for it. It has brought me a lot of trouble, it has brought me a lot of pain, but it has been a grateful trouble and a grateful pain and particularly in this great day on which we are gathered together when the idea has been taken out of the little group who have fathered and mothered it, and have done with great loyalty what they could do to get it known, that it has now been taken up by the very government of the United States itself and offered to the world as the solution of the problem of war in the world. It must make the heart of John Haynes Holmes happy beyond expression. What can he say when he stands up to speak in an hour such as this and contemplates the fact that it was in UNITY that this great ideal and this great insight found its first expression?

Let me congratulate you, sir, as a brother editor, a fellow craftsman, in speaking out our minds in this high business, such as they may be in all honesty on behalf of the things concerning which we have honest convictions. Let me congratulate you, readers of UNITY, loyal followers of this great journal of religion and justice and peace, upon the fact that this fifty years has been completed and that a new fifty years stretches out before us as a better period in which more will be done than has been done in the period that now comes to its close.

Raymond Robins: Learned leader of the young, God-inspired prophet of Temple Sinai, worthy successor of the great Hirsch as teacher and guide in things both of the mind and of the spirit, associate editor of UNITY, Rabbi Louis L. Mann!

Louis L. Mann: . . . . I want to tell you in a few words why I love UNITY. I love UNITY first of all because of the friends that it has, and because of the many kinds of people with many types of minds, but all of whom are sincere, honest and truth-seeking, whom it brings together. I love UNITY because of its broad conception of religion. Religion to UNITY has never meant creed or form or ceremony, not even affiliation with the church or synagogue; but it has meant a sum total of those relationships that bind a man to the universe and make him feel at home in the world.

From the point of view of UNITY's theology, if you might call it that (personally, I don't like the word theology), nothing human is thought foreign to UNITY and nothing inhuman either, if that something inhuman can be made human. I love UNITY because of its evolutionary concept in religion, because its spokesmen have never been prophets of the plausible, and they haven't held onto their so-called truths until they have lost their truthfulness.

I love UNITY because it attempts to bring light and leading into the world, and because of that fact has never felt that it has the final word on any problem

before the world. There are so many reasons why an intelligent person should love UNITY.

I think above every other reason, I love UNITY because of its absolute fearlessness in meeting the social problem. UNITY hasn't been interested in what happens after death only incidentally, but it has been interested in what happens here on earth, and the kingdom of God is not so much in the ethereal heights as it is an aspiration to be consummated here on earth. Personally, I think it is a part of the imperishable glory of UNITY that militarists hate UNITY. I believe it is part of the everlasting fame of UNITY that Outlawry has found it a channel for expression, and while I am neither a prophet nor the son of a prophet, I make bold to say that the time will come when those old issues of UNITY in speaking of loyal peace and in championing the cause of Outlawry, will be as precious as they are sacred, its fearlessness in meeting the social problems, crime, disease, poverty, war and maladjustment, because it has been a friend of the poor and the downtrodden and the outcast, because in the finest sense of the word it has caught the gleam of the old prophets who believed in righteousness and its realization here on earth.

I believe in and I love UNITY because UNITY has never meant uniformity. It hasn't asked different types of people to plane off their differences, to file down their individualities, to rub away and sandpaper off their uniqueness, but it has taken them just as they are and welcomed them for what they were with all their priceless treasure of personality and individuality and identity, and has brought them into a larger fellowship for the cause, that transcends little differences and binds men together for the largest service of God and of man.

UNITY has been able to withstand what I like to call the curse of denominationalism in which each little ism and each little oxy becomes more interested in its own success than it does in the larger cause for which it ought to stand. Differences we welcome, differences we need; without differences how humdrum and drab and colorless and uninteresting this world would be and progress would be impossible. . . .

Then I love UNITY because it brings people of different faiths and different creeds together.

Mr. Robins then introduced Miss Harriet Monroe as "critic, writer, poet-laureate of Chicago."

In responding very briefly Miss Monroe spoke of Mr. Jones as primarily a man of war. She said, "He was a fighting spirit and the paper has represented a fighting spirit.

"My neighbor here said the militarists hated that paper, therefore that means this paper has carried on its share of the fighting. Perhaps we ought to all paradoxically praise this great man who is dead, and the great men who are carrying on the paper while living, for their fighting spirit and for the insidious militarism which creeps in quite unconsciously no doubt into the policy of their editorship."

Mr. Robins called attention to the fact that Miss Monroe has written a notable poem to a notable American. By request she read very beautifully her poem to "Lindbergh."

Raymond Robins: Inspired preacher, writer and courageous liberal, master of compelling voice and virile pen, inheritor of the great tradition of Jenkin Lloyd Jones in UNITY and the free spirits of all ages, Editor-in-Chief of UNITY, John Haynes Holmes!

John Haynes Holmes: We have been reminded tonight, or at least I have been reminded, of the fact that there is a certain melancholy in growing old. I realize that of these fifty years that are behind us, a certain portion belongs to a part of my experience and that means that year has passed into year and I fear that one decade is now moving into a decade from the standpoint of my association with UNITY.

I suppose the passing years do make us more charitable as my friend, Professor Starr, has in a way intimated tonight, and that fact reminds me of a certain experience I had a little while ago, the telling of which may perhaps be appropriate at this time as a sort of reply, shall I say, to some of the things that have been intimated tonight.

It was my very happy and very memorable fortune when I came to New York City to be associated with Dr. Robert Collyer, whose name appears upon the first issue of the magazine which marks the beginning of UNITY. When I came to the church in New York, of which Dr. Collyer at that time was the pastor-emeritus, I was a younger man than I am tonight, and in my relation to Robert Collyer there were exactly fifty-seven years between us. I began doing some of the preaching after I came to the church, and some of the preaching, I am very much afraid, was like some of the editorial writing to which Dr. Morrison referred tonight. At any rate, it disturbed very greatly some members of the congregation.

According to the story which has been told to me by those who know, one of the influential members of the congregation came to Dr. Collyer complaining in this style:

"Dr. Collyer, are you noticing some of the things Mr. Holmes is saying in the pulpit these days?"

"Aye," said the old man, "I am." He talked with a slight Yorkshire brogue.

"Aren't you somewhat alarmed by what Mr. Holmes is saying in the pulpit these days?"

"Aye," said the old man, "I am."

"Well, do you agree in any sense of the word with all this socialistic stuff that Mr. Holmes is getting off?"

"No," said the old man, "I don't."

"Well," said this parishioner, "don't you think, Dr. Collyer, it is about time that you did something? If you are alarmed, and the rest of us are somewhat alarmed, shouldn't something be done?"

Whereupon the face of the dear old man was suffused with his characteristic benevolent smile, and he said, "No, I don't think it is necessary to do anything. Time will take care of the situation. Mr. Holmes seems to be in good health; he is going to live for a long time, and when he is pastor-emeritus of this church there will be a young man in the pulpit ascaring him to death."

This is the way I imagine the passage of time plays its antics and its tricks with us all. The passing of time gives a certain melancholy tinge to any celebration and yet I think the melancholy aspects apply to persons more than institutions, for if institutions have principles at the heart of them as Dr. Morrison intimated tonight, then those principles have a sort of eternal life that they impart to the institution, and the institution, be it a church or be it a paper, goes marching on triumphantly through the years after the individuals who are associated therewith come to the end of their appointed time and go to their last long rest.

I suppose if there is anything of which I am particularly proud at this moment, and anything I am going to claim in the spirit of pride tonight, it is that I was

the one who first discovered that we were on the eve of the fiftieth anniversary of the founding of UNITY. It may have been in the minds of other persons before it was in my mind, but it was way back in November, when, on a certain time, I was looking over UNITY, as I occasionally do, thinking about the present of UNITY and the future of UNITY, and sometimes trying to think how it can be improved and all that. I begin on this corner of the cover and go to this corner here, turn over a page, and I work through the whole magazine, not only sentence by sentence but word by word. I came to the inside cover page and all of a sudden it hit me right in the eye, the statement "Volume I, No. 1, March 1, 1878," and I said, "Good heavens, here's our fiftieth anniversary." I imparted the good news to Mrs. Jones, who probably had discovered it but hadn't said anything to me, and I passed on the word to Mrs. Levinson, the President of the corporation, and we all agreed that here was an occasion to be celebrated.

The climax we have here tonight, in this dinner in this beautiful room in the assembly of friends. Copies are on the tables of the fiftieth anniversary publication which is the fruition of the fulfillment of the thought that came to us at that time that we were indeed on the threshold of the half-century mark.

It is a grand thing to look back upon that period of time, and it is a grand thing to look forward upon the times that are ahead. I suppose there was nothing more vivid in my mind in considering the possibilities of a half-century anniversary than the thought of what we could do at that time to quicken again in our minds and hearts the glorious memory of the founder of UNITY, Jenkin Lloyd Jones. I had now and then just a little question in my mind as to how we thought of Dr. Jones, as to what his memory was now, whether it was as real and vivid and quick within our hearts and minds as it had been a few years before, for the world does move so fast and memory again and again is so overwhelmed by the rush of new events.

If there is any one thing in this celebration as manifested in this published paper on the table, and as manifested also in the speeches that have been delivered here tonight that has rejoiced my heart and filled my whole being with happiness, it is the discovery that Jenkin Lloyd Jones lives not only in your hearts as he has always lived, but more gratefully, more gloriously, and more beautifully than ever.

When you get home tonight, or when you get home tomorrow night, and sit down by your table with your books, pick up this anniversary number of UNITY and read the testimonials with which its pages are filled and see how in everyone of those testimonials there is the reference to Dr. Jones in the spirit of gratitude and love and appreciation, showing that all these many men and women engaged in various occupations in different parts of the world have rallied by one grand impulse around the shrine of this great prophet and saint who has blessed our lives. Just from that point of view this anniversary is a glorious occasion as a new monument raised to the memory of this man.

What I want particularly to say tonight in addition to the other speeches that have been made, runs along the line of an answer, or a possible answer to the question as to how it has happened that UNITY has survived these fifty years; or more particularly, may I say, how has it happened that UNITY managed to survive the passing of its founder and its inspiration through forty years, Jenkin Lloyd Jones.

There is something of a miracle to that thing it seems to me that that dangerous period of transition has been passed and UNITY stands today as living a thing as in the days of Jenkin Lloyd Jones.

Of course the great and basic reason is the vitality that was in Dr. Jones himself and the vitality that he imparted to everything that he touched. That vitality gave to UNITY a momentum that is still with us and that momentum is going to sweep on through many years to come. An analysis, however, of that vital influence will show us other things that are involved in this miracle of the survival of an institution beyond the life of a person who created and inspired it. The first thing, it seems to me, that we would specify in explanation of this fact is the presence of the friends who gloried in Dr. Jones and glory in him still, and therefore would determine that the work to which he had set his hand through so many years should go on, friends who are represented here tonight by Mrs. Rosenfels upon my left and by Mr. and Mrs. Levinson on my right, Mrs. E. E. Smith in California and Mr. and Mrs. Neilson across the sea, friends too numerous to be mentioned or to be named who have given of their devotion and of their money, and of their time and energy to this great task of providing for the continuance of UNITY through the years to come. Dr. Jones had a wonderful circle of friends around him; the presence of those friends was one of the most beautiful testimonials to the character of his own life, and these friends are still with us and they are carrying on his work, and UNITY survives today because of the offerings of money and of spirit which these glorious friends have made.

I want to take advantage of this opportunity on my own behalf, and on behalf of all the interests that I may chance to represent at this moment, to express profound gratitude and affection to those friends for what they have done.

In the second place, I suppose UNITY has survived because of the group of editorial associates that Dr. Jones gathered around him during the period of his life. I know something about that, because I was admitted into that goodly company before Dr. Jones passed on. It was a wonderful thing to see how through the years he reached out his hand and heart to the younger spirits that he saw coming onto the battle field of life. He came into my life with the glad offering of his good heart and his noble fellowship very early in my ministry.

In the early years of my ministry I manufactured chiefly trouble, trouble for myself certain, and trouble, I fear, for a lot of other people, and there were times of profound discouragement when I wondered rather selfishly whether I was ever going to survive or whether, Heaven knows, any church was going to survive my administration. Some three or four years after I had entered the ministry and began my trouble, Dr. Jones came into my life with a word of greeting and a shout of fellowship, and one of the things he did for me, simply priceless in the life of a young man, was to offer to me the opportunity to print a word, publish a word now and then in the columns of UNITY. I had seen UNITY all my life in the home of my grandfather and I knew how my grandfather admired and loved it, and a large share of his admiration and love for UNITY had been imparted to my life by the contagion of his influence. Therefore, it was one of the most reassuring moments of my life when I discovered that

Jenkin Lloyd Jones thought possibly there might be something in my mind that was worthwhile putting into the pages of UNITY, and so I used to write now and then.

Then Dr. Jones invited me to join the group of editorial associates, and oh, wasn't that a proud moment in my life! I was only one of the many young men to whom he turned in that benevolent and protective way, and when he passed on, here was this group of disciples who loved him and were grateful to him for all he had done for them, and at that moment there passed a kind of contagion of consecration through the hearts of all those men and women, young and middle aged and old alike and they pledged themselves consciously and unconsciously to give him all they had and all they were to the continuance of UNITY. And, if UNITY has survived, it is because this group of men and women whom Dr. Jones blessed in his lifetime are trying to pay back to him something of what he did for them.

Thirdly and lastly, and this thing I speak of in the spirit not merely of the past but also of the future, I believe that UNITY survives today because of a certain distinctive character which belongs to it. UNITY can't compete with the great papers. UNITY has never, at any time, competed with the great papers. It cannot claim to have any qualities distinctive of itself as compared with the other great religious and lay papers of the country, but there is one quality that belongs peculiarly to UNITY. I don't know of any paper, monthly, weekly or daily, that has exactly that quality. I don't even know just how to describe it, what word or phrase to use. The word that springs into my mind, yet it isn't a good word because it has unfortunate implications, is the word "amateurishness." There is an amateur quality about UNITY. UNITY isn't a professional publication. UNITY isn't engaged in an organized, and how shall I say, economically supported piece of business. From the beginning down to the present moment, UNITY on the one hand has been a side issue with everybody who has had anything to do with it editorially from Mr. Jones down. In that way it has been conducted in an amateur spirit for the love of it, for the fun of it, and along with the amateur spirit altogether divorced from every aspect of professionalism, there has gone a certain element of irresponsibility, and that has given to UNITY a character which belongs distinctly to itself.

Dr. Jones was primarily a preacher and a pastor, exactly as I am primarily a preacher and a pastor. He edited UNITY on the side in the off moments, just exactly as I do what I can to edit UNITY today when all of the things I have to do are done. That often means weariness and haste and other elements that are more or less unfortunate, but it also means this avocation, this amateur spirit which has all the contagion of the things that make up delight and joy and the free offering of the spirit. I sometimes wonder how it is that we get the material that fills UNITY each week, where do the contributions come from? Almost never do I write anybody and ask for an article. It is the rarest thing in the world to write to somebody and suggest to him that he write on a certain specific subject. Never since UNITY came into my hands, and I venture to say in all the days Jenkin Lloyd Jones had it, have we ever been able to announce a certain well-organized, carefully-prepared program of contributions for the year to come. Everything has been hit or miss, trusting in the good Lord to help us out as week moves into week. Yet the contributions come, and I think that even some high class and first-class editors such as Dr. Morrison will agree that many of those contributions would do credit to a regular professional journal, and they come because UNITY appeals to men and women in exactly this amateur spirit. People whose business it is not to write or to make their living contributing to papers or anything of that sort, write their articles in the amateur spirit and they send them along to UNITY.

I think of that beloved friend of ours, Sydney Strong. There is an intellectual and spiritual amateur and how he glorifies our pages with his kindly offerings. I think of that young girl in Massachusetts, who, very timidly, as a college student, began to write hymns and send them to UNITY, because she never imagined any paper would print them, Marguerite Emilio. She has written a half-dozen hymns which are finding their way into the hymnologies of the world, and they came to UNITY as the product of the amateur spirit. And so it goes, there is a certain beautiful irresponsibility about the editing of the paper and the receiving of these contributions. It gives UNITY, as I have said, this distinctive character; because of this amateur-irresponsible spirit; we can do things right out of the air, so to speak, throwing all of our ordinary routine into the scrap heap for the time being.

I remember when UNITY published that memorable issue dedicated to Mr. E. D. Morel, recently dead in England, containing nothing but E. D. Morel material, a great editor in New York said to me that that was a noble thing to do for Mr. Morel. "Do you realize," he said, "that UNITY is the only paper in America that could do that thing?"

So also with our specializing with Gandhi. We filled our columns with Gandhi material so that if anybody using the English tongue were to conduct any research work into the life and teachings of Gandhi, UNITY would be the one paper in the English-speaking world to which he would turn for his source of material.

UNITY is the only paper in America that was able to do that thing and is able to do it today, because we have no pledged responsibility to organization and policy and have no program such as belongs properly to every more serious and well-organized paper. And so also with such a matter as the things that UNITY has been and still is devoted to. A friend of mine said to me, "UNITY was glorious for forty years and now seems to be carrying on in much the same way, as the champion of absolutely hopeless and thoroughly lost causes. UNITY devotes itself to these things that nobody else seems to take seriously, the causes that are doomed, hopeless from the beginning, and like a wild-eyed Don Quixote it has been going out all these years tilting at these windmills."

Well, we can do that because we live in the amateur spirit and it doesn't make much difference to us or to anybody else whether we get bruised by the windmill and tossed into the mud or not, but do you know as I read over the back files of UNITY a few weeks ago and ran over the history, I made a discovery that most of these lost causes supported by UNITY during the forty years of Mr. Jones' counselship were causes which were lost once but which have long since been won, and so with the things which in the last ten years we have been trying to support.

Here is the outlawry of war to which Dr. Mor-

rison referred. If there was a lost cause when UNITY first became interested in outlawry, it was the outlawry of war. Here is the creator and father of the idea to testify to the fact. I knew outlawry when it was simply a crazy idea in the mind of this fanatic here on my right, and now behold ten years have passed and we discover that outlawry is rapidly becoming the one universally accepted peace program of the world.

The one thing that I triumphantly hope for UNITY in the future when we may have larger financial resources than we have today, is that this high, fine, irresponsible, free, amateur spirit may always remain with us, that UNITY may always be produced and be supported for the fun of it and the glory of it, and thus stand as a sort of knight errant for those things once lost which in God's good time and Providence are won.

Raymond Robins: We are all eager to hear a brief word from the Dean of Abraham Lincoln Centre, the Secretary of the Western Unitarian Conference, Chairman of the National Federation of Religious Liberals, Associate Editor of UNITY, the Reverend Curtis W. Reese!

Curtis W. Reese: . . . . There are some compensations in coming late on a program. Among them one gets the chance to be straightened out on some puzzling matters. I have always wondered just why UNITY was once refused the postal privileges for a period of, I believe, eight weeks. It is a relief to find that it was probably due to the printing of the Sermon on the Mount.

One of those issues contained a sermon that I preached in the Unitarian Church in Des Moines on the question, "Is God a Democrat?" Having answered the question in the affirmative, I never could understand why the Wilsonian administration objected to the circulation.

Also, this climacterical business is satisfying. Having just reached the end of that second cycle, I, for the last six months have been thinking entirely too much about my age, death and all such matters. I now understand that that is a perfectly normal experience and that in just six months more in all probability I shall have no further thoughts about the matter until the third cycle comes around.

I want for just a minute, and I shall take only a minute, to call your attention to the fact that UNITY was born in a period of intense intellectual conflict. As a matter of fact, there has never been a real live period in the life of any church or any synagogue or any religious movement that was not associated with a period of intense intellectual conflict, the play of ideas, the fullest and freest expression of the deepest convictions of the soul.

Fifty years ago in liberal religious circles there was a warfare called the Western Issue that centered around the idea of a nontheistic pew. Here are some of the men who took part in that conflict in addition to the names already referred to a number of times; we have already heard of Dr. Jones, he is well known to this group, and of Dr. Collyer. There was William C. Gannett, writer of lyrical hymns, a man who preached the fourth epoch-marking sermon called the "Fate of Ethics in the Thought of God," just forty-three years ago down in a little town called Geneva in a little church at a state conference. The first epoch-marking sermon was made by Channing, second by Emerson, third by Theodore Parker, and fourth by William C. Gannett, one of the original members of the Pamphlet Mission.

Then there was J. C. Learned, scholar, thinker and minister of Unity Church, St. Louis. J. T. Sunderland, who was among the first half-dozen men in the world to preach the religious implications of the theory of evolution. His book, "The Spark in the Clod," is still an authority in that field. Then we have George Willis Cooke, whose book on "The Social Evolution of Religion" is also an authority and recognized as such by H. G. Wells in his Outline of History. These men were all giants in their day.

There is one other name that appears on that front page of the Pamphlet Mission, Volume 1, No. 1, Frances L. Roberts. I know very little about her, but knowing as I do the many ramifications of organized effort, I want to pay tribute to this first business manager of UNITY.

I said this journal was born in a conflict but it will survive today and it will justify its survival only in case it carries on in the same spirit that the fathers carried on, not necessarily in loyalty to the same ideas; a real follower of these giants in their day is not one who still believes what they believed fifty years ago, but one who believes what they would probably believe if they were alive and active today.

I have said the major issue in liberal circles fifty years ago was the nontheistic pew; the major issue in liberal circles today is the nontheistic pulpit. That is an entirely different matter but takes certainly not less, perhaps even more, courage and daring than when the matter was confined to the pew. A major issue in sociological fields fifty years ago was justice to labor. The major issue in the same field today is not justice to labor, it is industrial democracy. The major challenge of fifty years ago was social service, the major challenge now is social science. The major emphasis in international matters fifty years ago was the spirit of good will. We need that spirit today, not less, perhaps even more than then, but we now see that the spirit of good will is not enough, it is the technic of good will that we need to develop today. So I say that UNITY will justify its existence, will justify its future, only in case it commits its body and soul not to the issues that are dead but to the issues that are living, and I pledge you, sir, Mr. Editor-in-Chief, the support of your Board of Directors and of your Associate Editors in your program of continuing to hack away, blazing the path to newer and even greater issues.

Raymond Robins: Now a final word. Behind all achievement of this common human world lives the genius that makes possible the deliberation of mind and resource upon great causes and for great leadership. The creative minded lawyer of this city, advocate, foremost prophet of constructive peace in the world, Chairman of the American Committee for Outlawry of War, President of Abraham Lincoln Centre, friend and comrade, blazing out the way for liberation of this nation and the world from the thralldom of the sword, Salmon O. Levinson!

The audience arose and applauded when Mr. Levinson rose to speak.

Salmon O. Levinson: . . . . I want to say a personal word about Jenkin Lloyd Jones that came to me tonight as the other speakers were giving some reminiscences. I heard him preach a sermon, I have forgotten what on, about a year before he died, but in

the sermon he made reference to a baccalaureate sermon by the great educator, Horace Mann, in which Horace Mann said to the students (which was perhaps the last speech made by Horace Mann himself), "Be ashamed to die before you render some service to your fellowman." I don't think I ever remember having taken to heart anything that was so simple, so far-reaching, and so generally applicable. In any efforts which I have tried to make which look so feeble, it seemed to me that I would say if I were to amend that simple thing, "Be ashamed to die until you try to render some service to your fellowman."

You have heard about UNITY. I don't admit that it is an amateur paper. It has something wonderful to say each week, but it needs money to meet the expenses incident to publishing a paper. Somebody had to do the dirty work. There had to be money raised, so I got it by default.

. . . When UNITY raised an endowment of $30,000 it thought it would retire so far as finances were concerned. The returns now amount to about $1,500.00 a year, but everything has gone up so high we can hardly pay a printer's bill, so we thought we would do something with this paper. Jenkin Lloyd Jones and John Haynes Holmes have done the greatest thing they could for UNITY and that is to make it an institution. That word has not yet been well defined in the dictionary and if any of you get a chance with the lexicographers, fix it up. It has become one of the beautiful words in the English language and still remains wholly inadequately defined.

UNITY is an institution! Are we going to perpetuate that institution? It is all very well to have these ideas, it is the ideas that make the institution, but you must have an endowment to keep it going, to continue the institution.

It is an entirely different thing to create an institution. I suppose Holmes could have created UNITY, though I don't really know. I only know that Marshall Field created a great store and then what happened? His successors probably do three times the business that Marshall Field ever did, but I don't believe there is one of them that could have created it. I don't know, sir, whether you could have created UNITY, I only know that Jenkin Lloyd Jones did and that you are carrying it on upwards and onwards. It is a greater and more powerful paper today than it has ever been.

We want to get $100,000 additional endowment. Don't be afraid, we don't want currency. It is a dangerous thing to be shown around this city.

I want to tell you what we are doing. I want those of you who can to help in one of two or three ways this year. Those who don't, I know are welcome to UNITY, because we know if you don't it is because you can't. We have only asked some of the persons whom we thought would give larger amounts and I am going to read you the names and the amounts. We have asked several others but we haven't as yet had a reply.

Mrs. Francis Neilson	$20,000
Mrs. S. O. Levinson	5,000
Mrs. E. E. Smith, Palo Alto, Cal.	5,000
Mr. Benjamin V. Becker	5,000
Mr. Harry Levinson	5,000
Miss Anna R. Haire	2,000
Mr. A. Richard Frank	1,000
Mr. S. O. Levinson	10,000

Raymond Robins: At this hour in the city of New York it is the first of March; the Fiftieth Anniversary, and the cycle has begun. We stand adjourned.

The meeting adjourned at eleven-ten o'clock.

To UNITY on Its Fiftieth Birthday

As time is measured by the life of nations, your life is but as the tick of the clock. Yet how much, that makes for human progress, has happened in that brief time.

Fifty years ago "War" was securely enthroned, claiming with honor its victims; today, War is being summoned as a criminal before the Bar of Justice in the court of the world. Fifty years ago the Red Cross sought to give aid to soldiers wounded by shot, shell, sword cuts and bayonet thrust; today we are shocked to read of the precautions urged to protect non-combatants from sure death by gas. We feel as if the Outlawry plan is racing with death, death not only to the stupid war-mad militarists but to all who think and dream—the good and great, as well as the wicked. The Red Cross is no sentimental pacifist organization; the report of the international meeting brings home the danger should war win as nothing else has done. God grant strength and wisdom to the Outlawry leaders and sufficient sense to the men in authority to save humanity.

When you first started in to fight for freedom you found the liquor interests so strongly intrenched in state and national politics that nothing got by that endangered their strangle hold. For that reason it took many years to class women with others than idiots, the insane and criminals. Now we have the 18th and 19th Amendments. Unfortunately both were little more than the legal gestures we Americans have the habit of making when questions press too hard and in some way must be disposed of. Yours is the great task to help American citizens realize that legal gestures are not enough unless backed up with patient persistence that would carry through to enforcement. With saloons gone and temperance education laid aside there is danger that drunkenness will become a joke. When you were young the press and pulpit united in showing the dangers, evils and utter selfishness of intemperance.

You came into being when from the farms came the backbone of America; now our farms are being deserted, the farm boys are going to college and to the cities. An evolution that is a revolution is taking place. We are rapidly ceasing to be an agricultural people, we are becoming an industrial people, city dwellers with all that that means in new ways of life, recreation and homes. All too few are the leaders wise enough to realize that the change is revolutionary and that there is little good in fooling ourselves with farm relief when the remedy needs must go far deeper. Help us to keep whatsoever is good in the old order in home and

church, in reverence and worship, as we are fitted into place in the machine.

The liberty of the fathers is too often the license of the children. Cannot you, again and yet again, help these eager young people to sense the difference between liberty and license, to realize that their rights end where another's begins. Can you not help them to think of the rights of the next generation which will have as great a right and even greater need for an inheritance unspoiled by shaky nerves, weak wills and clouded consciences. They, the children yet to be, must look to the young people of today for the steady nerves, clear heads and strong muscles that will carry them through when the machines will whiz above, below and all about them. If they would survive they must act quickly and accurately. Will the thrill and adventurings help or hinder those who must carry on?

As you start on your second fifty years you find a generation honest, frank, eager and venturesome, not so wise but that they could profit by our experience. The boys are cleaner, sweeter and finer than boys have ever been; the girls are more honest and venturesome. Religion does not hold them because, unfortunately, all too few have been shown the difference between religion and the theology that they can no longer accept. They want "creative living" and are not always wise in what they consider creative. Can not you again and again emphasize the affirmations of life and religion for them? Politics in Chicago and Washington are amusing, astonishing or provoking as one happens to see it but matter little in comparison with the queer notions about life that some of these young people are getting and trying. We used to hear much about the meaning of life. Is there no longer meaning? Is it just one thing after another and one last gay spin like that of the mormon fly, that spins on its head one last gay evening and dies?

You sensed the Brotherhood of Man when you were young but did you ever dream that by now we would be so closely bound by waves then unknown? That we would fly on the wings of the morning to the uttermost parts of the earth and listen to sense and nonsense thousands of miles away? Then China was but a name, a place where some wise men once lived and that if we could manage to stick our foot in far enough and keep it there we could send our goods in through this open door. Now the affairs of China are of vital moment and we are slowly learning that there are still wise men in China. Japan we knew because we had already fixed it so that they had to let us in to sell our goods and other things. Oh yes, we knew *all* about Japan and the Japanese and they have been getting acquainted with us ever since. Now that they are catching up in efficiency and preparedness we are beginning to fear that their ancient art and beauty we have lately discovered may be lost to them and to the world by also becoming westernized. India was the White Man's Burden and England was the martyr. We did not know then so much about natural resources and zones of influence. If we could not civilize people according to the rule of trade it was hightly commendable to shoot civilization into them. You did not think then that we could hang colonies about our neck, as mill stones to drag us down. Out of India now week by week comes Gandhi's message telling us how that latter day prophet arrived at his calm wisdom.

We have fellowship all right now the world around, a fellowship in trade and commerce today, rivals and enemies tomorrow for power and possession. It is up to you to bring about a real fellowship of thought and spirit.

I congratulate you on your wise and fearless leaders, men who dared to be true to the truth as they saw it, who compromised not nor faltered even though their friends deserted them. You have had, and have, fearless men of vision to guide you. But back of them I see those few silent unknown men and women, mostly women, who have from their own lives made your life possible. You have lived by faith, but they have fed the printers bread and the paper makers meat. Among them I see one who above the others deserves your love and our admiration. She who might well grace the seat of Mary has toiled as Martha that you might go forth with your message of Freedom, Fellowship and Character in Religion.

"The best is yet to be." May your criticism ever be constructive, your leadership wise, your vision clear, and your optimism as great and comforting as was that of Jenkin Lloyd Jones. Week by week I read your pages and wonder that any one cancels a subscription because he or she cannot agree. I can always find something with which to agree if it is only the letters of protest on the last page.

Go on your way rejoicing, comforting, and inspiring until War is outlawed, sobriety and temperance reign, the beauty in other peoples and nations is appreciated, until the goal of life is wealth of character that is enriched by sympathy and understanding gained through service, until the religion of love unites all people and ushers in greater problems for a greater humanity to solve.

OLIVE COLE SMITH.

Justice

Pay back the lower debts of life you may,
Forward alone can higher debts be paid.
Let not in thee the prophet line be broken.
Stay not with selfish heart or wanton hand
The holy stream of human helpfulness.
He steals from the past who the future robs
Of his highest for the noblest, its due.
The New asks not for generous superflux
But just investment of thy capital.
Not to thee and thine, but through thee and thine
Rolls the great inheritance.

J. Ll. J.

Messages from Our Contemporaries

Editor of "The Reform Advocate":

The *Reform Advocate*, a younger contemporary of UNITY, is very happy to say a word of congratulation upon the occasion of the completion of fifty years of brave and inspiring work in the cause of liberal religion and human brotherhood of UNITY. The first editors of UNITY and the *Reform Advocate* were companions in many a cause that required brave and pioneering sponsoring. The memory of the charm, the sturdiness, and at the same time the gentleness of Dr. Jones has not faded from the minds of those who had the good fortune to know him in his life, and who knew both Dr. Hirsch and Dr. Jones. In the case of Dr. Jones it is most assuredly true that the good has lived on after him. In the hands of the present Editor-in-Chief, UNITY has the same earnestness and vigor in the advocacy of international peace and fellowship in the name of a human faith and trust that should enlist the companionship of all lovers of their kind. And so the *Reform Advocate* is happy to wish long years to UNITY. It is not entirely unselfish in this, for it wants the steady companionship and compelling fellowship of UNITY in the advocacy of liberalism and human brotherhood within and without the organized forces of religion. GERSON B. LEVI.

Editor of "The Jewish Tribune":

My attention has been called to the fact that on March 1st next, only a short time after the Twenty-fifth anniversary of *The Jewish Tribune*, the Fiftieth anniversary of UNITY will occur. Inasmuch as both of us are aiming for the same goal, I rejoice with you and your associates on the Fiftieth birthday of UNITY. It is extremely encouraging to us, whose motto is "Have we not all one Father? Hath not one God created us?" to see that UNITY, whose motto is "He hath made of one all nations and men," has been able in this materialistic and practical age to continue its fight for a half century.

We of *The Jewish Tribune* extend to you our heartfelt congratulations, and we pray that UNITY may go on doing the holy work which it has chosen until that happy day shall arrive when unity among mankind shall indeed be a fact. DAVID N. MOSESSOHN.

Correspondence

The Spirit of Jenkin Lloyd Jones

Editor of UNITY:

It was Jenkin Lloyd Jones who told me when I was a student at Wendell Phillips High School to go West upon my graduation. I followed his advice and have had the opportunity to do the kind of pioneer work he had in mind. It was Jenkin Lloyd Jones who invited me to preach the first sermon I ever tried to preach. A mere lad, I had just returned from a trip to Hawaii and chose as my topic, "The Talmud and Hawaii." How I dared to talk upon such a theme seems impossible now to my more mature judgment, but Dr. Jones said it was good. How encouraging he was. The influence that he had upon me was most evident when I was a student at the rabbinical seminary in Cincinnati. One cold winter's night I heard him speak at the Rockdale synagogue, I believe. He allowed me to ride with him and the fine encouragement and genuine friendship which he extended me were sources of delight to one who was away from home, yet near to a great soul who brought home with him in his unselfish heart. I loved him for another particular reason. He was so considerate and so courteous to my mother, now of sainted memory. In the years when illness kept my mother quite close to home, Lincoln Centre's Bible Class was one of her few delights. Dr. Jones knew this and appreciated her attendance. She was one of several in my family who were awarded the bible for seven years' attendance. In my bible to this day I find marked passages where my mother noted a favorite text of Dr. Jones. Strange how he could make a message sink into the hearts of old and young. His words at my graduation from the Oakland Grammar School ring in my ears: "There is a mortgage on your lives." Something in his unique personality enabled him to make his message stand out and never to be forgotten. How many remember his affectionate tribute to the lady who brought the flowers for Easter—and that one Sunday when she could not come? And how many remember the pitiably small audiences on Sunday mornings which Mr. Jones addressed with all the vigor and earnestness as if he were speaking unto a multitude? Of course he was not fully appreciated; but he knew that a packed house was not always the test of a successful ministry.

For over seven years I have been trying to do the kind of work that I think Mr. Jones would have me do. I have been serving a small community, less than one hundred families, and have centralized all efforts to keep the various shades of Jewry together. It has been done because I believe in that universal brotherhood which Mr. Jones invited me to join. My contacts with the civic and communal life are in line with the example which he constantly set before those who watched him.

Small wonder, then, that I am proud of the etching by Earl Reed which hangs in my study over the volumes of Hebrew books, and over my rabbinical and theological library. Mrs. Moses L. Purvin, my sister, who first introduced me to Mr. Jones, gave me the picture. She just wrote me in closing her letter: "I am off to Lincoln Centre now to hear Harry Oversteet." And so the soul of Jenkin Lloyd Jones goes marching on!

HARVEY B. FRANKLIN.

San Jose, Cal.

Congratulations on Fifty Years

Editor of UNITY:

Many of us who read UNITY and admire its policies were not yet born when, like a maiden ship, she was launched. Now that like a well-built ship she still sails on the sea of progress, having weathered fifty years of storm and lashing, we thrill with veneration for so firm a craft. Something deep within us stirs at worthy age. We are a part of all that now is and all that has been; we create a part of what is to come. Would that we who love truth-seeking could all be as just as the mariners who have held the helm of UNITY straight to her course!

When we think of the vast innumerable superstitions that encompass men's minds, of men's mockery at freedom, their apparent inability to live in social groups, their perverted customs, their innate cruelty, we are truly amazed that UNITY, seeking justice and truth, could have lived so long. While other periodicals have passed into obscurity because of opposition UNITY has been saved an untimely death. It makes one wonder and then conclude that surely its leaders have not lost faith even for an instant in the possibilities of the human race. They have "sailed on" even when hope was gone.

For UNITY to continue to be a power for fifty years more it is necessary that those who come after us shall catch the gleam. There is no port for our worthy ship until all in the world is tolerance, justice and brotherly love. Our faith must lie in the leaders to come as our veneration lies with those gone before and those who now steer UNITY in the open sea.

SAMUEL M. LOWDEN.

Harvey, Illinois.

Rabbi of the First Hebrew Congregation of Oakland, California (Temple Sinai):

Editor of UNITY:

On the fiftieth anniversary of UNITY I am sending this very personal note of hearty congratulations to you. I can think of no finer compliment than to say that you have carried on the great work of Jenkin Lloyd Jones and gloriously broadened on the fine foundation he erected. UNITY is a great stimulus and incentive. It challenges the best in my soul and I am a better American because of your appealing editorials.

I wish you many years of good health in your magnificent efforts for democracy, not the least of which are your weekly writings in this splendid journal.

RUDOLPH I. COFFEE.

The Field

"The world is my country, to do good is my Religion."

FIRST NATIONAL CONFERENCE ON OLD AGE SECURITY

to be held in
New York City on
Tuesday, April 10, 1928
Called by
The American Association for Old Age Security
104 Fifth Avenue, New York City
Program
Afternoon Session—2 P. M.
THE COMMUNITY CHURCH
34th Street and Park Avenue
New York City

Dr. John A. Lapp, Head, Department of Sociology, Marquette University, formerly President, National Conference of Social Work—Chairman.

"Pitfalls to be Avoided in Old Age Pension Legislation," Prof. Joseph P. Chamberlain, Columbia University.

"The Canadian Old Age Pension System," J. L. Cohen, Director, Canadian Labor Research Bureau, Toronto.

"How the Aged Are Cared for Abroad," Leifur Magnusson, Director, International Labor Office, Washington, D. C.

"American Labor and the Worn Out Toiler," James H. Maurer, President, Pennsylvania Federation of Labor.

"America's Obligation to the Dependent Aged," Rabbi Stephen S. Wise, N. Y.

Business Meeting—4:30 P. M.
Election of Officers
Dinner Session—6:30 P. M.
THE TOWN HALL CLUB
123 West 43rd Street
New York City
"The Challenge of the Aged,"

Dr. I. M. Rubinow, Director, Jewish Welfare Society, Philadelphia, Chairman.

Thomas E. Burke, Secretary-Treasurer, United Association of Journeymen Plumbers and Steamfitters Union, Chicago.

The Rt. Rev. James J. Darlington, Bishop, Diocese of Harrisburg, Pa.

Dr. John Haynes Holmes, The Community Church, New York.

Mrs. Florence Kelley, Secretary, National Consumers' League, New York.

Thomas Kennedy, Secretary Treasurer, United Mine Workers of America, Indiana.

Oswald Garrison Villard, Editor, The Nation, New York.

Remarks:

Hon. Benjamin S. Bell, State's Attorney, Rock Island, Illinois.

Hon. George Nordlin, State Senator and Chairman, Minnesota Old Age Pension Committee, St. Paul.

Mrs. Elizabeth Towne, President, Holyoke League of Women Voters, Massachusetts.

Dinner Ticket—$2.00.

OUR TEN GREATEST MEN

John Haynes Holmes, pastor of New York's famous Community Church, undertook the other night to draw up a list of the ten greatest Americans.

The surest way to start an argument is to make a list of "the ten greatest" —whether it be a list of men, books, plays or race horses. Mr. Holmes, limiting himself to men who were born after the adoption of the Constitution in 1789, and refusing to consider any who are now living, selected the following names:

Abraham Lincoln, Ralph Waldo Emerson, Henry David Thoreau, William Lloyd Garrison, Theodore Parker, Robert E. Lee, Walt Whitman, Mark Twain, Charles W. Eliot and Eugene V. Debs.

His list is worth studying, even though all of us probably would like to amend it here and there. The variety of activities represented on it is rather surprising. There are two philosophers, one president, one soldier, one poet, one satirist, one theologian, one educator, two—well, perhaps we can lump Debs and Garrison together as "two agitators."

On what basis do you suppose this list was selected? What quality, if any, did these ten men have in common?

To begin with, each of them lacked the great American instinct of conformity. Not one of them ever was swayed in his actions by any fear of what people might think or by any consideration of the effect on his own fortunes. From Garrison, who was often in danger of lynching, to Lee, who spurned the highest office Lincoln could offer him, these men were independent; they thought for themselves and could be moved from their set courses by no power on earth.

Perhaps we can express the matter best by saying that these ten men were above all, brave men. And bravery is a virtue worth prizing highly—especially in this age, when men who seek high office walk on eggs for fear of offending some of us.

And it doesn't particularly matter that some of these men were beaten men. Lee, for instance, fought for a lost cause and went down to defeat. Debs died with everything he had ever fought for crushed. Yet that hardly matters. The important fact is that both Lee and Debs lived; that they built up heroic lives—not for us to agree with necessarily, but for us to admire. They lost their fights, but America is a better country because they lived.

So is it with the rest of them. Some, like Lincoln, left great, concrete achievements. Others, like Thoreau and Whitman, left nothing but a few books, which remain ignored by the majority to this day. But each contributed something; each, dissatisfied with the state of things that surrounded him, spent his life in an effort to remedy them.

Undoubtedly you could amend this list. A great many names are left off that could be put in with perfect justice; Roosevelt and Bryan will have many supporters, and so will Daniel Webster and Jefferson Davis and John Hay. America has had many great men.

Some day, when you're looking for something to read, go to a library and draw a few books on these men. Get Maurice's "Lee, the Soldier"; Sandburg's "Abraham Lincoln"; Carman's "The Heart of Emerson's Journals" and Brooks' "The Ordeal of Mark Twain." Add to them a few such books as Thoreau's "Walden" and Whitman's "Leaves of Grass." Or better yet, buy these books; they're worth keeping. Then read them. Study them closely—absorb them. You'll find it a most worth while experience; and you'll understand why Mr. Holmes put these men on his list.

The Palm Beach *Post.*

THE VICTORIA INSTITUTION FOR GIRLS AT CALCUTTA, INDIA

The work of the Victoria Institution, to which our friend Rev. Robert S. Loring has referred in the columns of the *Christian Register,* has given us encouragement to renew our acquaintance and strengthen the bond of friendship which existed between American liberals and our great leaders coming down from the days of Rammohun Roy to Protap Chunder Mozoomdar.

The Victoria Institution owes its inspiration to Keshub Chunder Sen, who started this institution for the spread of education among Indian girls and adult ladies. The institution, after passing through many stages in its career, has at last been able to secure a plot of land on which the promoters plan to build a house which will accommodate the school building and the dormitory. When

Subscription Value

Editor of UNITY:

Am just reading your issue of Feb. 27th. You are running a great periodical: would there were more like it! How can this virile sanity, religious, social and political, be put into the hands of the great reading public who are ninety per cent immune to this but overwhelmingly saturated with Macfadden and like propaganda?

The article, "The American Presidency," by John Haynes Holmes ought to be taught in every American school and reprinted in every American newspaper,—but it won't: in fact, were it to get into either, it would be kicked into the ashpan. It alone is worth a year's subscription to UNITY. But if it were not in this issue, the splendid poem, "Greetings to America," by Kwei Chen is well worth the price of a subscription. . . . More power to your elbows!

WALTER J. COATES.

North Montpelier, Vermont.

A Correction

Editor of UNITY:

May I make correction of a slight error that has crept into the translation of Gandhi's autobiography?

It is there stated that Polak was born a Christian and his wife a Jewess. The facts are the reverse of this. Henry S. L. Polak was born a Jew and is today a Jew. His wife was born a Christian.

D. DE SOLA POOL.

completed the building will offer full facilities for the education of 500 girls and 100 boarders or resident students. The school committee has already been able to raise some funds to meet the cost of the land. The Education Department of the Government has also come forward with a promised contribution of Rs. 2,70,000 ($90,000) towards the building fund. Besides the contribution promised by the education department, we are in urgent need of a sum of Rs. 2,55,000 ($85,000) to meet the expenses towards building, furnishing, etc.

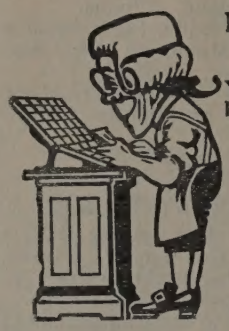
As the proposed new building will be the first real tribute to the memory of Keshub Chunder Sen, who did so much for the cause of social and religious progress and for the Brahmo Somaj and the education of Indian women in particular, we venture to appeal to our friends outside India for their share of contribution to this fitting memorial of that great son of India at whose death in 1884, a public meeting was convened by the Free Religious Association (founded by Ralph Waldo Emerson) at Tremont Hall, Boston, and which had the support of Julia Ward Howe, the composer of the Battle Hymn of the Republic.

Our founder made a trip to England in 1870 at the invitation of Unitarian friends like Robert Spears, James Martineau and other religious liberals. He was also looking forward to a trip to the United States but he had to give that up on account of ill health. Had he been able to make that trip, he might have left a larger circle of friends there. But in later years one of his nearest of friends, Protap Chunder Mozoomdar (the author of "The Oriental Christ") had the privilege of making that personal contact with Americans which had been denied to our founder. We would like to point out to our American friends that Mozoomdar was a teacher in our school and his interest in the cause of Indian women found many expressions through the Victoria Institution.

As has already been stated we are in urgent need of funds to carry out our plans. We are going to raise a part of the estimated amount here in India, but at the same time we shall be looking forward to contributions from our friends in the West—religious liberals in Europe and America, who know our leaders or cherish friendly feelings towards our country and our women in particular.

Any contribution will be thankfully acknowledged by the Joint Secretary and Treasurer, Maharani Sucharu Devi, 7, Budge Budge Road, Kidderpore P. O., Calcutta, India.

NIRVARPRIYA GHOSH, *Principal*
SUCHARU DEVI
PROMOTHO LOLL SEN, *Joint Secretaries*
The Victoria Institution
159/1, Bowbazar Street,
Calcutta.



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Fought for a toy on the nursery floor;
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That's where the war began!

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Spoilt the fun when the game grew hot:
Swaggered around like a Hottentot.
That's where the war began!

Sharp-witted clerk in the din of trade,
Vowed he would never be drudgery's jade:
Jostled and shoved as his way he made.
That's where the war began!

Pushful dame with a devious mind,
Posed as charitable just as a blind:
Always and ever an axe to grind.
That's where the war began!

Builder of empire drunk with power,
Brutally brought his schemes to flower,
Gloatingly watched his own flag tower.
That's where the war began!

Student crazed shot an archduke dead;
Brooding on wrongs had turned his head.
Satan smiled when the whole world said:
That's where the war began!

A. VERNON THOMAS.

MARCH

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